

# Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD  
IN JAPAN.

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## General Notes.

The attention of friends is called to the fact that MISSION NEWS is not issued in August or October. Tho this information is printed in each number, some write for the "missing" numbers.

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At Suma Chapel there were four more baptisms in August, and Pastor Murakami is also much encouraged about his work at the hospital.

\* \* \* \*

Pastor Hori, of Maebashi, and Mr. Kato, of Osaka, went to Hokkaidō about the first of the month, to assist the local workers, native and foreign, at several centers, in *shuchū dendō*.

We learn that it was Mr. Nakamura, brother of Pastor Hori's wife (Maebashi), who moved his goods from the store at Pyeongyang, to place it at the disposal of Christian workers, to which Mr. White alludes in his article.

\* \* \* \*

Rev. Mr. Kimura, formerly student at Moody Institute, and, during the past five years, evangelist-at-large, becomes pastor of Rakuyō Church, Kyoto. Rev. Mr. Kaneko, assistant pastor of Kobe Church, becomes pastor at Fukui, in succession to Rev. Mr. Yonezawa, of Seoul, Korea.

\* \* \* \*

In the recent conflagration at Niigata, the Christians suffered greatly. The Presbyterian and *Kumi-ai* churches and one of our *kōgishō* (chapels) were burned. Our Niigata Church is preparing to rebuild. Thirteen *Kumi-ai* families were burned out, tho most of the houses were rented.

\* \* \* \*

The Yokohama *Kumi-ai* Church plans to build a new church five years hence, to cost *yen* 20,000. A member, who graduated from Okayama Orphanage, is at the head of a firm which sells linen and silk embroidery. He has pledged his firm for *yen* 1,500 during the five years.

\* \* \* \*

Rev. T. Miyagawa took an evangelistic trip to Hawaii in July. During the week beginning July 27, a series of meetings was held in Honolulu. Morning devotional meetings and evening evangelistic meetings were on the program, in addition to the daily Workers' Meetings conducted by Mr. Miyagawa.

PACIFIC  
Theology Seminary  
PACIFIC  
Theology Seminary

A "Second Generation Reunion" was held at the Learned home, in Karuizawa, on July 30—that is, a reunion of Japan missionary children grown and returned to the East, in one capacity or another. Most of the ten present were actually in missionary work. Ten was an unusually small number, but as both China and Korea were represented, a sense of expansion was part compensation for the fewness of those in attendance.

\* \* \* \*

Kobe College celebrated the close of the spring term by completing its new gymnasium. This is a light structure of one room, 42 x 36 feet, situated on the terrace above the Academy Recitation Hall. The size is less than half that originally planned, as it was cut down in order to come within the funds available. A good deal of left-over material, some even from the old chapel, was used. The roof is covered with roofing-paper, and the outside is painted to match the Recitation Hall. The inside, with walls and roof of rough boards and beams, has a primitive appearance; but its glory is its smooth hard floor of Oregon pine. The college hopes some time to enlarge this structure and realize the dimensions originally planned.

\* \* \* \*

Before our next issue, the American "Battleship Fleet" will have come and gone. It is expected the fleet will be at Yokohama from Oct. 17 to 24. The Japanese are enthusiastically preparing to give our boys a royal welcome. The American community is naturally agreeably excited, and a large section of it is anxious to have the festivities clean. A petition has been circulated in the hope that it may lead to the elimination of the *geisha* element in the entertainment offered by the Japanese. It is hoped that a Christian committee may co-operate with the Japanese authorities in the reception of the 18,000 men on our fleet, and in furnishing Christian guides and interpreters, to aid our men in sight seeing, and in having a good time ashore.

Karuizawa has come to be, *par excellence*, the white man's summer paradise in Japan. What with one of Japan's grandest active volcanoes in sight, with some of her most noted hot springs within a day's reach, with fine mountain scenery all about, with high elevation, invigorating air, cool nights, excellent market, and many other conveniences, yearly increasing, what wonder that people come, not only from all parts of Japan, but from Korea and China, seeking rest and health for the coming year's work! At a given date, the latter part of August, the police census included 610 foreigners in cottages, and 87 at two of the hotels; in view of the large transient list during the season, it is probably no exaggeration to say there were 850 to 900 foreigners there within the hot term. While a majority are always missionaries, there is a large per cent of Y.M.C.A. and other teachers in the government schools of Japan and China, there are merchants, professional men, travelers and representatives of various other walks in life. The religious, social and athletic privileges are rich and most refreshing. But with recreation and entertainment, there is intermingled no little work, in the line of annual meetings of many organizations sustaining an important relation to missionary work, such as Student Volunteers' Association, Bible League, W.C.T.U., Kindergarten Union, Convention for Deepening the Spiritual Life, Council of the Presbyterian group of Missions, mission meetings, etc.

## Personalia.

Miss Annie Bradshaw reached Yokohama Aug. 20.

Miss H. F. Parmelee made a trip to Port Arthur, in July.

Mrs. Mary Greene Griffin passed the holidays at Karuizawa.

Miss Abby M. Colby sailed from Kobe, Aug. 27, for America, on a well-earned furlough.

Miss Fanny B. Greene spent the summer with her brother, U.S. Consul Greene, at Dalney.

Born at Karuizawa, July 18, to Rev. and Mrs. C. B. Olds, of Miyazaki, a son, Edward Bosworth.

The Pedleys and Miss Daniels were to sail from San Francisco on the 8th, and stop over a steamer in Hawaii.

On July 18, Mr. Warren shipped his household goods from Matsuyama. Hereafter his address will be Tottori.

Mrs. Hannah Gulick Suehiro is now in Los Angeles, Cal., where her husband is in charge of a Japanese church.

The Mission is glad to welcome Mrs. C. A. Clark back to Japan after seven years' absence. She arrived July 28.

Miss Susan A. Searle was honored in June, by an election to the Wellesley chapter of the Phi Beta Kappa Society.

Born at Karuizawa, Aug. 19, to Mr. and Mrs. C. F. Woodrough (Katharine Gulick), of Tokyo, a daughter, Dorothy.

Rev. S. S. White spent his vacation in Korea, and, on another page, tells something of the status of Christianity there.

Rev. M. D. Dunning returning via Siberia, reached Japan Aug. 7, and plans to spend the coming year in language study.

Miss Vesta Atkinson spent part of the summer vacation in Chemulpo, at the home of her brother, Mr. Jas. De Forest Atkinson.

Miss Abby W. Kent, of Montreat, N.C. has been suffering since May, from a nervous break-down, but we are glad to hear of her gradual improvement.

Rev. H. J. Bennett spent much of his vacation in strenuous evangelistic work in the Hokkaidō, in fulfilment of his duty as a member of our Outlook Committee.

Arthur Wellesley Beall, M.A., for several years in the employ of our Mission, was married Je 24, at Toronto, to Miss Margaret Montgomery. Their address is: Dundas St., Whitby, Ont.

Mr. and Mrs. Charles Atkinson recently returned from a flying trip to

America, and now remove from Yokohama to Kobe, where Mr. Atkinson takes charge of the Standard Oil office.

Mr. Dana Irving Grover, of our Mission, was married at Madison, Wis., Je 24, to Miss Charlotte Eleanor White. They reached Japan Aug. 28. Prof. Grover will resume his work at the Dōshisha.

Born at Milton, Mass., July 29, to Daniel Crosby Greene, Jr., M.D., and Mrs. Greene, of Boston, a son, Jeremiah Evarts. The birthday was the anniversary of the wedding of the grandparents, Dr. and Mrs. Greene.

Miss Julia Gulick writes from Hawaii, August 7: "I have had a delightful month here, and now expect to leave for the coast, in a day or two.....Dr. and Mrs. Doremus Scudder are well and busy. An assistant pastor has just come to help Dr. Scudder."

We extend a hearty welcome to Miss Marion Allechin, who returns to her home in Osaka, to teach in the Baikwa Girls' School. She was accompanied on her voyage, by Miss Kawashima, returning to Japan after a course in domestic science in Simmons College.

Rev. Horatio B. Newell, D.D.—that looks well. The South-western Iowa Association of Congregational pastors, after hearing him in their churches, thought he was on to his job, and convinced Tabor College of the fact. Dr. Newell is expected back early in the autumn.

Miss Flora Beard, who has a school for foreign children, at Fuchau, was one of the 35 adult Congregationalists, who sought their summer rest at Karuizawa. Her brother, Rev. Willard Livingstone Beard, was formerly a member of our Fuchau Mission, but is now in Y.M.C.A. work there.

Dr. J. H. DeForest has been elected one of the vice-presidents of the American Peace Society. He spent July largely in Lithia, Mass., revising and supplementing his mission-study textbook on Japan, "Sunrise in the Sunrise Kingdom." Dr. and Mrs. DeForest are expected in Japan about Oct. 20.

Miss Alice U. Hall, of our Fuchau Mission, Miss Alice S. Browne, of our North-China Mission, and Miss Charlotte Payson Halsey, of our West Turkey Mission, were welcome visitors at Karui-zawa during the summer. Miss Browne is a daughter of Rev. J. K. Browne, of Harpoot, E. Turkey, and was formerly Young Peoples' Sec'y. of the Woman's Board. Miss Halsey is receiving congratulations upon her recent engagement. Her sister, Miss Lila Halsey, is a teacher under the Presbyterian Board, at the Joshi Gakuin, Tokyo.

### Zako Aiko San.

Many readers of MISSION NEWS have doubtless heard of Zako Aiko San, and some have seen this paralysed woman who has lain day and night, year in and year out, for 12 years, unable to change her position in bed or even to feed herself, yet patiently enduring the pain and weariness; and so readily entering into the experiences of all with whom she comes in contact that the visitor almost forgets to offer a word of consolation. She will be 30 years old next December, and from her earliest childhood, has been accustomed to hardship.

Shortly before her birth her father deserted his wife, leaving with her a son five years old. Her mother, not able then to do hard work, earned what she could by pasting labels on match-boxes. Her grandmother was a rag-picker, and thus added a pittance to the mother's scanty earnings. Later, when the mother could leave her baby with the grandmother, she found employment as nurse in a city hospital, and Zako San says she has often heard her mother tell how the grandmother would bring her two children to the rear of the hospital and, while they were playing with the stones in the yard, the mother would peep thro a crevice in the wall, to catch a glimpse of her baby whom she longed to clasp in her arms, only desisting because of the new separation which would be involved.

The grandmother had become a Christian under the influence of Dr. Ogawa, an earnest Christian physician, and used to take her grandchild to the Hiogo Church Sunday-school. Zako San says she well remembers what a peaceful, happy life her grandmother led, even after she became blind. When our heroine was five years old, her mother married the man who from that time has been a father to Zako San. The man had one daughter older than she, and when he became ill, the mother and elder daughter supported the family by working in a tea-firing establishment from early morning till late at night. As Zako San grew older, the mother wanted to send her two daughters to school, but not being able to bear the expense, she herself taught them to read the "*Onna Daigaku*," which Zako San committed to memory.

About this time the Tamon Church opened a Night-school, and Zako San, hearing of it, availed herself of the opportunity for study, and, in spite of winter's cold and summer's heat, and after weariness from working all day long in a match-factory, and notwithstanding the trial of going home alone in the dark after the session was over, she gladly persevered in attending the school. The teachers were young Japanese women, who freely gave themselves to this work for the children of poor people, giving the regular government school instruction, and also telling them of the love of Christ their Savior, besides teaching them to sing Christian hymns, so that the children who came under their influence, were clearly distinguishable from others who threw stones at them and ridiculed them for learning to trust in a crucified man, thus bringing disgrace upon their parents. The teachers were very helpful, taking advantage of holidays to invite the children to their homes, and in every way seeking opportunities for making impressions that could never be lost.

When Zako San was eleven years old, she met with a great loss in the death

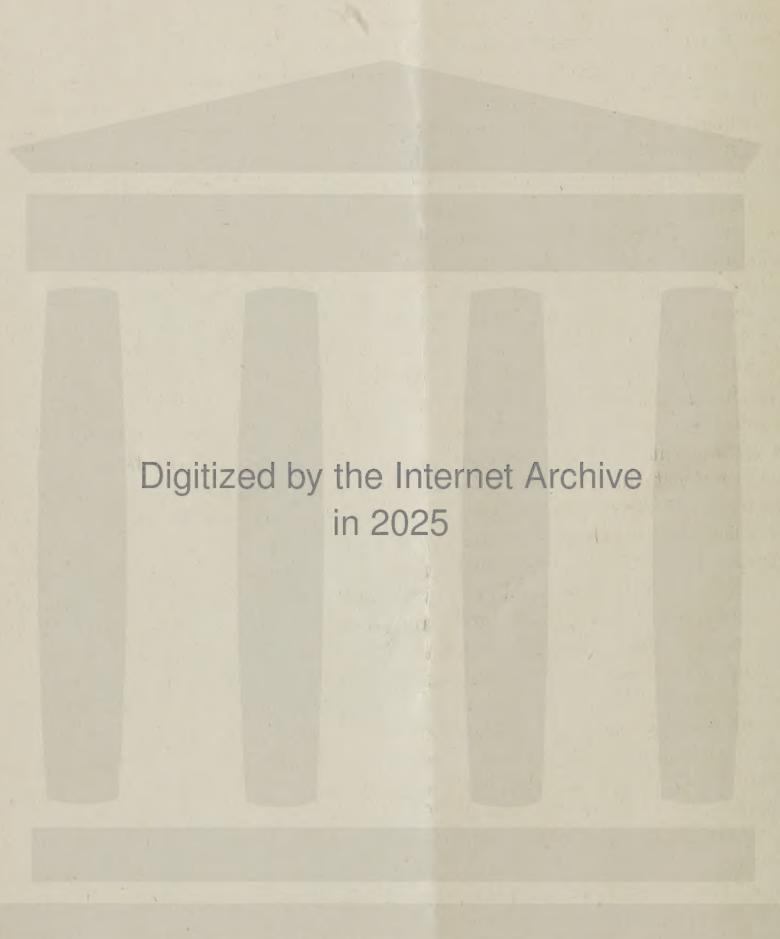
## JAPAN MISSION, ANNUAL MEETING,

ARIMA, JE 1, 1908.

(WE HOPED TO PRESENT THIS GROUP IN THE JULY NUMBER, BUT WE COULD NOT  
SECURE THE PHOTOGRAPH IN TIME.)



The members of the group, beginning at the left, are: Gulick, Bartlett and son, White, Rowland, Lombard, Davis, Miss Gulick, (following up and down from the fence) Mrs. Davis, Miss Cozad, Olds and son, Miss DeForest, Bennett, Stanford, Miss Parmelee, Miss Wainwright, Allechin, Pettee (seated), Mrs. Taylor, Harada, Mrs. Rowland, Miss Griswold, Mrs. Stanford, Miss Howe, Warren, Mrs. Warren, Miss Adams, Mrs. Pettee, Miss Colby, Miss Ward, Clark, Mrs. Bennett, Cobb, Miss Searle, Mrs. Bartlett, Mrs. Allechin, Mrs. Olds, Miss Talcott, Mrs. Gordon, Mrs. Hicks.



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of her grandmother, and, not long after, her mother also was taken away, leaving in her care, a new-born babe, who lived but three months. Not long after, the father married again. The new mother was very kind to Zako San, and recognizing that she was an unusually bright child, taught her to play the *samisen* and to dance, herself singing, thus attracting many to the house to enjoy the dancing and music, while *sake* was freely drunk, until finally the father sent the woman away, marrying his present wife after a few months.

Zako San now went to work in a teafiring establishment, where, from early dawn till after sunset, she could earn only eleven *sen*. Her father became ill, and altho but fourteen years of age, the feeling that she must do more for the support of the family led her to listen to a proposition that she go to work as servant in a restaurant in Osaka, where she found, to her great dismay, that she was expected to live a life of prostitution. Upon her refusal to do this, she was abruptly dismissed, and with only two *sen* in her pocket found herself obliged to walk the twenty miles back to Hiogo.

Again and again after this, as she tried to find employment as a *geisha*, she found it meant prostitution in the end. Finally, she obtained a position where she was able to do much toward the support of the family, but it was not very long before she began to suffer seriously from rheumatism. She went to hot springs, and consulted physicians and magicians, but all to no purpose, until paralysis gradually ensued and she found herself obliged to go back to her father's house, a helpless invalid. Her father who was making a business of raising fowls, was unable to properly support his family, and the mother gave Zako San no welcome. There was nothing for the poor sufferer but weeping, day and night, and the temptation to take her own life was very strong. One night, after the rest of the family were asleep, she managed to get up from her bed, and holding on to one support and

another, found her way to the back door, where she looked longingly at the well. If she could only throw herself into it, this misery would be at an end, but there was nothing to catch hold of, and she could not walk a step without a support, so she reluctantly went back to her bed. The brother, who was five years older than she, had married in Osaka, and, for some time, had refused to send help to the father, in this trying emergency. Finally he consented to receive Zako San in his own home. The poor girl did not want to go, but there was no help for it, so with a body racked with pain, having bedsores which made the slightest movement a torture, and with a heavy heart, she was taken to Osaka only to find that her brother was a *sake* drinker, unable to properly support his own family. Her coming was unwelcome to the wife's mother, who left no stone unturned to get the father to take his invalid daughter away. So, once more, Zako San was taken back to the home in Hiogo. The mother did not receive her cordially, knowing that she was not really the husband's daughter, and frequently Zako San found herself the occasion of disputes between her father and his wife, until one day when the two were quarreling, Mr. Okuye, a Christian, who was passing, saw the man pushing his wife out of the house, and, slipping in to try to settle the quarrel, found Zako San lying there helpless. Of course his sympathy was immediately excited. He could only speak a few words of comfort then, but promised to see what could be done for her relief. Later, he brought a physician to see her, who, after examination, said it was too late to do anything for her recovery. Then Mr. Okuye brought his wife and other Christian women, to see the poor, helpless woman, and they did what they could to make her more comfortable, but especially their loving words of sympathy went home to her heart. They found that as a child, she had been led by her grandmother to the Sunday-school, and that later, in the Night-school, she

had been taught "the story of Jesus and His love"; they gave her a New Testament, reading with her the story of Dives and Lazarus, and the exhortation of Paul, "Be careful for nothing, but in everything let your requests be made known unto God, and the peace of God that passeth all understanding, shall keep your hearts and minds through Christ Jesus." At first she was simply conscious of and grateful for human sympathy. The Testament was a treasure to be laid beside her pillow. But, gradually, one after another passage from its pages, was brought to her notice, and she learned to enjoy reading it, and the love of her Heavenly Father came home to her heart. She came to realize her need of a Savior and sought Him with her whole heart. In due season she was baptized, the Hiogo Church pastor and a few of her Christian friends gathering around her bed to celebrate, with her, the love of the Savior who died for them.

Mr. Okuye had meantime removed to a distant city, and after the Communion Service was over, and the friends had scattered, Zako San was longing to be able to write a word of thanks to the man who had so lovingly opened the door for her to enter into such a blessed experience. It was a long time since her hands had been able to grasp a pen, but praying earnestly for strength to be given her, she asked to have the pen placed in her hand, and actually wrote a few words.

This was eight years ago. Zako San's face was thin and pale, and until this new joy came into her heart, she had no desire for food. From that time her appetite returned, while the paralysis increasing, she has had less acute pain. Her appetite is excellent, and looking only at her face, one can scarcely believe that she is a bedridden invalid. She has become widely known through her contributions to the religious press, as well as through letters sent to those in distress. People hear of her and come to see her from far and near. Christian pastors and evangelists rejoice in the inspiration

they receive from her and she has always a fitting message for those who do not know their Savior. Her Bible is her constant companion, and her faith in the infinite love of her Heavenly Father is implicit. One time an earnest Christian evangelist was visiting her and insisted that if her faith was of the right kind she would be healed. If from her sick bed she could be such a help to all who came in contact with her, what might she not be able to do if she were well and able to move about freely. Her reply was, "I should like to be well again, but whether my Father could do more with me if I were well, I do not know. Christ's prayer is my model, "Not my will, but Thine be done."

Last year, urged by many of her friends, she wrote the history of her life until she became a Christian, and realizing a little money from the sale of the book, and adding to that, contributions received from time to time from sympathizing friends, she has recently built a two hundred *yen* house in the outskirts of Kobe, where her father can have room to properly care for the fowls which he raises for the support of his family. In this little house, she has an airy, sunny room, where she can face her visitors, instead of, as before, lying on one mat, in a dark corner, where she could rarely face the friends who came to see her. Urged on by her friends, she has again, this year, written her experience since she became a Christian, which is really the story of one and another, in whom she has been interested, telling how they have come into the joy of knowing their Savior. Some of those whom she has been the means of leading to Christ, she has known by correspondence only, and will never see them until they meet in the home above. The title of her books is, "*Fuse no Akebono*," or, "The Dawn of Day in a Dark Hovel," and they have been sent forth with earnest prayer that they may prove a blessing to all who may read them.

By being lifted and placed in a *jinrikisha*, Zako San can ride a short distance,

and on especial occasions, such as Christmas festivals, her friends have taken her to the church, giving her a couch to lie upon, and at very rare intervals she has been taken to the homes of her friends; but these are very exceptional experiences. All the attention which Zako San has received from all parts of the Empire, has not made the recipient vain nor self-conceited. Indeed, in visiting her, one does not know which excites the greatest wonder, her self-forgetfulness and lack of pride or the cheerful patience with which she bears the heavy trials which have come upon her.

The parents could not see the marvelous change in the daughter without being deeply impressed by it. The material help that has come to her, and, through her, to the family, is not insignificant, but more than that, the light that has come into her life has been reflected upon them, and they are greatly changed. Zako San lies there in the house which she planned and built, almost hopelessly paralyzed, yet the central figure there, the rest readily and cheerfully acting upon her suggestions.

While we thank God for what He has done for and through this dear child of His, shall we not offer up earnest prayer that she may have the joy of being more abundantly used in the future, to bring many to a knowledge of the Savior, and to deepen the faith of her Christian friends?

ELIZA TALCOTT.

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### Christian Work in Korea.

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Having been asked to write of the religious situation in Korea, I will set down a few of the things I saw and heard, as they impressed me, during my month's visit.

**THE JAPANESE WORK.**—At Fusan even, I realized the fact that the *Kumi-ai* denomination and the Japan Mission had not been keeping pace in their plans, with the expansion of the nation. There is a Presbyterian church there, of about

40 members, which should naturally have been of our order, as the majority of them were *Kumi-ai* Christians. Mr. Ueda, also, who began his pastorate the Sunday I was there, was, until now, in the *Kumi-ai* ranks. I met at that service, too, the first Christian baptised in Kobe, as I was told, by Dr. Greene, a graduate of the Evangelistic School.

The Sundays I spent in Seoul and Pyengyang, I had the privilege of speaking to the *Kumi-ai* Christians. The church in Seoul now numbers 80, a large accession having come recently thru "shuchū-dendō" work. I was glad to find there a graduate of the last class of the "Baikwa" taking an active part as teacher in Sunday-school and as organist. They were eagerly anticipating the coming, this month, of their new pastor, Mr. Yonezawa. There is a Methodist church there and the Presbyterians are planning to organize one in the Fall. Rev. F. S. Curtis and his wife have large plans, I understand, for that work. The coming of Judge Watanabe, to Seoul, will be a great help to that denomination. In Pyengyang I found Mr. Yamada, working most earnestly and hopefully. The church is small, only about 30 members, but a fine spirit is manifest. The pastor has a class for inquirers every day, morning and evening. At the time of the "shuchū" work, as the chapel was too small, one of the members rented a building, into which he moved all the goods from his store and gave the use of it, for three days, with the attendant loss of trade. There audiences of 150 listened eagerly to the pastors from Japan. There is a Methodist church there, about the same size. One interesting thing in connection with the Sunday service was the presence in the audience, of a few Koreans, who understand Japanese and, I was told, repeat the substance of the sermon to others. It seemed to me that the pastors of these churches, if they had the command of English, to allow of it, by association and co-operation with the Korean missionaries, could do a great work in helping

ing to bring the two nations into harmonious relations. And if we had one or two missionaries over there, they could do valuable work in that line. I understand the Presbyterians are to send another in the Fall.

The 100,000 Japanese in Korea, furnish a most promising field for labor, not only for direct results upon them, but thru the Christian communities thus formed, a great influence may be exerted towards bringing the two nations to see the Oriental problem eye to eye.

**THE KOREAN WORK.**—One finds that the accounts of its phenomenal success have not been exaggerated. Even in July the audiences at the Presbyterian church in Seoul, both morning and evening, numbered from six to seven hundred about evenly divided between men and women. They not only sit on opposite sides of the church as in Japan, but have a six foot high curtain to separate them. One of the most interesting features was the Sunday-school. Practically the whole morning audience assembled and, after opening exercises, broke up under class leaders, into groups of from 8 to 12, for the study of the Bible. In the importance they thus attach to Bible study they furnish an example which we should like to see more widely imitated by the church-members of Japan. Another striking thing about it was the very small number of children in attendance. Inquiry elicited the information that the Koreans have not seemed to think the instruction of children necessary. The work has grown so fast that the missionaries have not been able to give proper attention to that side of it, but they are beginning to take it up now. Sunday afternoon in Pyengyang, bro't together in Central Church (Presb.) an audience of men only, numbering about 600. This is the church from whose membership already, because of its size, three other churches have been formed, and yet it now numbers 1,076. If the adherents are added, the possible audience becomes 3,000; hence the men and wo-

men are divided for worship, the latter meeting in the forenoon.

The Korean population of Pyengyang is 35,000, of which the Christians already number one seventh. It was pleasant to hear, once more, the music of church bells. Clocks not being in general use among the Koreans, bells are a necessary part of church equipment. This church is the only one in the country having an ordained Korean as its pastor. He was one of seven (the first class) who graduated from the Theological School last year. His story is an interesting one, but I have space, simply to say that he is a product of medical missions. He has the use of only one eye. He would have lost that also, but the medical member of the station saved it for him, and thus made possible his present work.

Another member of the group is a missionary in the island of Quelpart (Cheju), south of Korea. The Sunday I was in Seoul the church took up a contribution of *yen* 62 for his support. Each Sunday of the month has its special object; the first, pastor's salary, the second, foreign missions, etc. Out of their extreme poverty the Koreans are wonderful givers. Last year their total contributions were over *yen* 125,000. One of the most interesting places is Syen Chyun, five and a half hours ride north of Pyengyang. To give the story very briefly, work was begun there 11 years ago. Up to that time the missionaries, in their trips north, always passed by the place. The feeling against Christianity was so strong, it was considered dangerous to spend the night there. A young man, further in the interior, became a Christian. Interesting some of his friends, they determined to go there to live. Thus the work was started. The population of the town is 3,000. The Christian adherents already number over 2,000. The Christian atmosphere is so strong that non-Christians have been heard to say that there is no enjoyment in living there unless one becomes a Christian, as public

opinion is opposed to drinking, gambling and other evils.

The total number of adherents to the Christian religion is now over 113,000. Among them are 24,000 full church-members, 42,000 probationers, and 46,900 seekers. If the present rate of progress is maintained, it is not an extravagant forecast to say that another 20 years will see Korea practically a Christian nation. Politically she is in tutelage to Japan, but spiritually she may become a power in the Orient. It is a great stimulus to one's faith and consecration to see and hear about the work of the Korean churches.

SCHUYLER S. WHITE.

### A Tour in the Hokkaidō.

As a member of the Outlook and Evangelistic Committee of the Mission, I have just made a tour in the Hokkaidō. Leaving Karuizawa on Monday, August 10th, I arrived in Otaru on Wednesday evening about eleven o'clock. Here I attended the annual meeting of the Hokkaidō Association of Kumi-ai churches. After the meeting, pastors, evangelists and missionaries went to Ranshima, on the beach, for a Workers Meeting, held in a long room, at a Japanese hotel. Here I became acquainted with some of the pastors and evangelists, whose fields I was to visit later.

On the 21st, Mr. Bartlett and I started from Otaru, for a tour through the Tokachi section of the field lying near the south-eastern part of the island. From Hakodate to Kushiro, the eastern limit of the field for which the American Board is responsible, is 450 miles or more, and, including a twelve hour stop, the ride on the train requires nearly two days. It will hardly be wise to go into details about the tour. Meetings had been planned for six places. Some of them were fairly well attended, and others were in lonely places, where there were only a few farm-houses, and

the houses not very close together. At Shintoku, the meeting was in a Christian farmer's house, and was attended by some of the neighbors. There was nothing about the meeting itself which was especially different from other evening meetings in country houses. But I was greatly impressed with the fact that the Hokkaidō is a new country. The man in whose house we had the meeting, had bought about a square mile of land, and had started a stock-farm. Soon after our arrival we found out that, the night before, a bear had killed two of the horses, and, later, we saw the marks of his teeth on one of the horses, and the prints of his feet in the mud. The night we were there, two Ainu came with guns, and stayed out all night at the foot of a hill, perhaps a quarter of a mile from the house. The next morning, they reported that two bears had gone between them and the house, but disappeared before they could get near enough to shoot.

Shimizu, where another meeting was held, is a Christian center, but here, too, I was impressed with the loneliness of the villages in the Hokkaidō, and with the newness of the country.

As I went along, from place to place, I jotted down the things which struck me, and would be the first things a newcomer would be likely to notice. Some of the impressions noted may be contrary to fact, and would be modified after a longer stay here, but I give them as I noted them down. The Japanese have a proverb, "Hearing a hundred times is not equal to seeing once." I had been told of the size of the field, but I really had no idea of the distance to which our representatives there have to tour, until I took the journey myself. I did not realize either that we have only two missionary families and one single lady to be our representatives in a field which contains nearly one fourth of the territory of the Japanese Empire. The people are a pioneer people. I passed through mile after mile of newly opened fields, the stumps and burnt trunks of

trees sticking up everywhere, in the midst of the grain fields. The people seemed to be less polished, but perhaps more sturdy than those on the main island. The streets in Sapporo, and, especially, in Otaru, seemed wider and worse than those on the main island. The houses are mostly made of wood, instead of plaster, and seem on the whole to be larger and more flimsy. The fields are newer, and do not look so neat, and there seemed to be more oats and wheat but less rice under cultivation. Most of the stations are simply new, small villages, generally with a store, some houses recently built, and some under construction. In some places, I saw a great deal of lumber ready for use in building. Commodities are rather high and since the recent large fires, insurance has gone up tremendously.

I had a vague idea that about two out of five, or, at least, one out of every five people would be an Ainu, but I hardly saw one between Hakodate and Sapporo, nor until I had gone away beyond Sapporo, into the Tokachi field.

The Hokkaidō is in the developing period, and this development has hardly begun. The growth of Otaru, for instance, from a small, insignificant town, to a city, began only about twenty years ago, but now it has about 100,000 inhabitants.

If our work in the Hokkaidō keeps pace with the growth of the country, we shall have to increase our force of missionaries and evangelists considerably.

HENRY J. BENNETT.

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### A Good Report from Marugame.

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Marugame is the only town in north-eastern Shikoku in which the Mission is supporting an evangelist. It is a very conservative place and owing to its Budd-histo-mammonistic tendencies, the work there has been slow and difficult. Mr. Miyagawa, president of the Home Missionary Society, offered to have special

evangelistic meetings there if the expense could be met by us. Providentially, owing to the sympathetic generosity of the Buffalo First Church, the funds were in hand and the meetings were held May 17-21. As these meetings differed in no essential respect from the special meetings held elsewhere in the country during the past few years no detailed report is necessary. The personnel of the deputation was very strong. Mr. Miyagawa's reputation is such that the two prefectoral schools, Academy and Commercial School, were gladly opened to him. And how skilfully were those hundreds of young men shown the value and the necessity of character! Never before were those school doors opened to a Christian speaker.

The meetings were all reported in detail in one of the daily papers, the associate editor spending hours in the hotel in the company of the delegation. These two facts alone show a condition of affairs greatly changed from that which but recently obtained; and if the only result had been this change of attitude on the part of the town's people towards Christianity the workers would not have been disappointed. But this is by no means the case. Perhaps a dozen decisions for Christ were made, while several times that number made the decision to study further. For instance, a class of eight men in the district court office was formed for Bible study; and besides this the hands of the pastor and of the Bible-woman are full, giving instruction to classes and to individuals. The workers and the church members are strengthened and encouraged and the whole outlook is bright. So many reports of loss and discouragement have come of late years from this church that it is a great pleasure to be able to report large accessions and bright prospects.

C. M. WARREN.

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### The Association Teacher.

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Educational work in every country is a recognized part of the missionary enter-

prise, and here in Japan it justly receives no little attention. But the government educational system in Japan, in many respects admirable and complete, provides for the training of the vast majority of Japanese students, and under conditions not favorable to the development of strong character. From the first it has been recognized that these students offer rich opportunity for Christian service, and there are probably few missionaries who do not touch, in one way or another, some of these government-school students.

The Association teacher in Japan is one who is peculiarly related to this work for students. Some years ago the secretaries of the Young Men's Christian Association saw opportunity of bringing to Japan, Christian young men from English-speaking countries, to teach English in the government schools, usually on two or three year contracts. There are now some twenty-five men teaching in Middle and Higher Schools, who have come out under the Association.

These teachers are not technically missionaries, in that they are entirely self-supporting, paying all their own expenses, out and back, as well as while here, by their teaching. In spirit, however, they are real missionaries, their chief purpose in coming being to co-operate with the other Christian forces of the land.

A few of the men live in the larger cities, but most live in interior places, sometimes in towns where no other foreigners reside. Their Christian work consists chiefly in holding bible classes in their own homes, in English, or through an interpreter, for their students and fellow teachers, and in personal work. Most men find that the students are quite willing to attend classes, and if one gives himself freely to the work, he finds the opportunity as large as he can avail himself of. Opposition to the work, from teachers, or others, is rare, but not unknown.

In Christian work one must guard against trying to measure spiritual results by physical units. The work of the Association teachers cannot be mea-

sured simply by the number of their students who are baptized, tho to most of them is given the joy of seeing some added to the churches each year. The Japanese student has a feeling amounting almost to reverence for his teacher, and if the teacher be a man of attractive personality, he can gain a hold on the student's affections which perhaps no one else could gain. This hold he can use to lead the student to his Christ. The teacher, as a voluntary, lay worker, has no small advantage, and in his Bible classes he can point the way of salvation to his students, and urge on them the claims of the Divine Love. To the larger circle of students, fellow teachers, and others, he is able to furnish a type, and often the only one they see, of a Christian life, not a perfect life, but one which may be a beacon light to other young men, without hope in the sea of temptation which beats against every Japanese student.

From the standpoint of the teacher, the work is full of joy to one who wishes to make his life count in service. The life in Japan, often with few or no foreign companions, puts character to the test, but to overcome brings strength. The close fellowship with the missionaries, one of the richest privileges of the teacher's life, and possible even where he lives alone, gives him an insight into the motives and problems of missionary effort which can only deepen his interest in the greatest of all problems. The close-hand study of a different civilization gives him a clearer vision of the strong and weak points of his own, and strengthens his determination to help make Christ Lord in every land. To more than one man, a term of service as an Association teacher has been a preparation for regular Christian work here or in other lands, and a number are giving their lives to the teaching here, feeling that the opportunity is fully equal to that in direct missionary endeavor.

CASS A. REED.

## A Busy Week in Hokkaidō.

As the summer is milder in Hokkaidō than in Japan proper things can be done here even in August. The fifteenth witnessed the dedication of a neat little church in Otaru, built at a cost of some 2,000 *yen* and dedicated free from debt. For months the old meeting-house has been felt to be entirely too small for doing aggressive work. So the new building was a real necessity. At the same time the parsonage was rebuilt and enlarged so that now both congregation and minister are somewhat adequately housed.

The annual meeting of the Hokkaidō Local Conference (*Bukwai*) was held on the two following days, with preaching services each evening, in the new church.

The Standing Committee of the National Council having decided that representatives of congregations associated with the mission should be only associate members of local conferences (*bukwai*); and it being desirable that all the congregations of our order be associated together on equal terms for the evangelistic work of the Hokkaidō, another organization was formed to be closely allied with the *bukwai*, but to include all ministers and congregations, whether associated with the mission or forming a part of the *Kumi-ai* body. Hence the *bukwai* with purely ecclesiastical functions will be strictly confined to the independent *Kumiai* body, while the new organization with social and evangelistic functions, will be open to all persons and bodies of our general congregational order.

*Bukwai* was followed (18th-20th) by the annual meeting of the Ministerial Association (*Kyōekishakwai*), at Ranshima, by the sea. This meeting is a sort of summer school, at which each minister gives an address or reads a paper on some topic, about which presumably his thoughts and study have centered during the year. Each address or paper is followed by an informal discussion, which adds greatly to the value

of the sessions. "Hofmann's Life of Jesus," "Christianity Viewed from the Standpoint of Pantheism," and "A Psychological View of Mesmerism," are samples of the topics discussed this year.

On the 21st most of the ministers and some of the laymen, repaired to Iwamizawa, where a feast awaited us in the form of a double service installing the new pastor, Rev. Sentarō Namba, and celebrating the assumption of self-support by the local church. This is one of the churches whose oversight was transferred to the Japan Missionary Society three years ago. It now joins the ranks of self-supporting churches and with an opening pastorate full of promise, starts on a new period of its history.

GEORGE M. ROWLAND.

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## The Dōshisha Summer School of Theology.

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If numbers indicate success, the summer school venture was prospered beyond our most sanguine anticipations. We had thought that the labor and expense would be well worth while, if, for two and a half weeks in the heat of mid-summer, we could gather together for serious study of the deepest problems of Christianity, even thirty or forty pastors, evangelists, and theological students. Great, then, on the opening evening, was our surprise as well as satisfaction, to find the chapel of Clarke Theological Hall well filled with one hundred and twenty-five regularly matriculated members, which number was increased to one hundred and eighty-five in the course of the ensuing three or four days. Eight-tenths of the members were *Kumi-ai* Christians, the rest coming from six Protestant denominations. Our chief surprise, however, lay in the fact of the large proportion of laymen.

The statistics gathered were incomplete but so far as could be ascertained those in attendance were classified as follows:—Students (from twenty institutions) sixty-six: Evangelists and Pastors twenty-

six: School Teachers twenty-six: Business-men twenty-eight: Farmers six: Lawyers three: Physicians three: Scattering and undetermined twenty-seven. Of the one hundred and eighty-five members, twenty-two were women.

The original plan was for six courses of ten lectures each, from which each member might elect as many as four courses. The desire, however, of those in attendance, to hear all the courses, required an adjustment of the hours to prevent simultaneous lecturing, which, with the convenience of the lecturers, reduced the program to six or eight hours for each course.

The subject matter of the lectures was not strictly limited to theology. For instance, Professor Matsumoto, of the Imperial University in Kyoto, gave eight lectures on psychology—or, more exactly, on the psychology of perceiving the outside world. Professor Ukita, of the Waseda University, of Tokyo, gave six lectures on sociology. These two courses, especially the latter, were the best attended, having from one hundred and thirty to one hundred and forty at each session. The more specifically theological lectures were given by Professor Takagi, of the Aoyama Gakuin (Methodist) of Tokyo, on "The Teaching of Jesus," by Professor Hino, of the Dōshisha, on "New England Theology," by President Harada, on "The Apostolic Age," and by the writer on "The Christian Conception of God."

The lectures attained a high order of scholarly excellence and were enthusiastically received.

An unexpected but highly appreciated, feature of the program was the lectures of Professor MacClintock, of Chicago University. He gave two of his famous lectures, those on Wordsworth and on King Lear, which were excellently interpreted by Professor Kaneko, Dean of the Dōshisha Girls' School. Professor MacClintock also gave, for the benefit of primary teachers, a lecture on "The Use of Stories in Elementary Education," which was attended by some four hundred

men and women, comfortably filling the Dōshisha chapel.

In addition to the strictly scientific lectures was a devotional course on the Psalms, given each morning from half past seven to eight o'clock by the Reverend T. Makino, pastor of the Shijō Church (*Kumi-ai*). This course was as well attended as any and proved at once highly instructive and deeply inspiring.

Beside these regular features there were special prayer-meetings, special sermons on each of the two Sabbaths, several excursions to places of interest, that to the grave of Joseph Neesima being particularly impressive, and, of course, the inevitable *shimbokkurai* (entertainment social), all of which added much to the pleasure and uplift of the School, and gave opportunity for the social and spiritual intercourse of its members.

The sessions began on Tuesday, July 13, and closed on Thursday, July 30. During the earlier half of this period the weather was ideally cool, but the latter half was oppressively hot. The attendance, however, did not materially suffer. So real was the success of the school, and so evidently did it meet the need of the times that it is proposed to hold another session next summer.

SIDNEY L. GULICK.

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### Robin Hood at Kobe College.

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Kobe College was favored last July with a visit from the merry-makers of Sherwood Forest. Being advocates of a healthful outdoor life, Robin Hood and his band of foresters interested themselves in the entertainment given by the students for the benefit of the College Gymnasium Fund, and kindly consented to take part in it. In the words of Tennyson's "Foresters" they presented scenes from their life in Sherwood Forest in the times of Richard the Lion-hearted.

The platform of the new college chapel was transformed into a forest by the aid of flowering plants, boughs of "patriarch oaks" and the imagination.

Tree stumps scattered about served as thrones for Robin and Marian and seats for weary foresters.

As might be expected the pronunciation of Robin Hood and his contemporaries differed somewhat from the modern pronunciation of English, but the thirteenth-century-ites drilled on the language very faithfully and seemed to be understood by the large audience of English-speaking Japanese with a scattering of foreigners. A short Japanese play and other numbers on the three-hour program were very creditably rendered and well received, the music as usual making a special hit.

Besides the evening program, the students had conducted an afternoon bazaar and ice-cream sale, with a very pretty gymnastic exhibition of fancy marches and drills by different classes. The financial results of the day were gratifying: all were delighted to hear that over two hundred *yen* were realized for the Gymnasium Fund from this effort of the student body.

ANNA H. PETTEE.

### Kindergarten Union.

The Second Annual Meeting of the Kindergarten Union of Japan, was held in Karuizawa, August 12, 13. The Recording Secretary reported that there are 39 members, representing 41 kindergartens and 5 training schools, under 10 different missions.

The President, Miss Rolman, of the Baptist Shooi Training School, Tokyo, gave an interesting address in which she brought out the importance of the mission schools keeping up a high standard of teachers and kindergartens. Kindergartens without properly trained teach-

ers, and without Christ, are not proving a success.

Wishing to make the Union a practical benefit to its members, helpful papers on kindergarten literature, games, music and songs, the standard of gifts, and kindergarten stories were prepared and read by different members of the Union.

The Second Annual Report of the Union which was presented at the meeting, is on a different plan from that of last year, and contains much valuable information for kindergarten workers in Japan. The first item is a copy of the note of the International Kindergarten Union, making the Kindergarten Union of Japan a branch of that Union. Then follow the regulations of the Japanese Government about kindergartens, a paper on the cost of establishing a kindergarten, reports and statistics of the different kindergartens represented in the Union, besides many interesting pictures, and the usual data an annual report contains.

One especial feature of the meeting that attracted much attention and praise, was the interesting and artistic exhibition of kindergarten work by the training schools, and some of the kindergartens. The exhibit showed that the work done in these schools at least is up to the standard of kindergarten work in America. It was a great disappointment to learn that the exhibit sent out especially for this meeting, by the kindergarten departments of the School Boards in New York, Boston, Chicago, and other American cities, had not arrived in time. A treat is expected next year when this work will be exhibited, along with the work of the kindergartens of the Union. The Union was very much gratified with this and other marks of recognition by such eminent educators in America.

ANNA WOODRUFF BENNETT.

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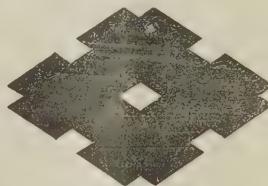
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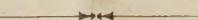
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